essence and principle. Space and Time are our
names for this self-extension of the one Reality. We
are apt to see Space as a static extension in which
all things stand or move together in a fixed order;
we see Time as a mobile extension which is.
measured by movement and event: Space then
would be Brahman in self-extended status; Time
would be Brahman in self-extended movement. But
this may be only a first view and inaccurate: Space-
may be really a constant mobile, the constancy and
the persistent time-relation of things in it creating
the sense of stability of Space, the mobility creating
the sense of time-movement in stable Space. Or,.
again. Space would be Brahman extended for the-
holding together of forms and objects; Time would
be Brahman self-extended for the deployment of
the movement of self-power carrying forms and
objects; the two would then be a dual aspect of one
and the same self-extension of the cosmic Eternal.

A purely physical Space might be regarded as-
in itself a property of Matter; but Matter is a
creation of Energy in movement. Space therefore
in the material world could be either a fundamental
self-extension of material Energy or its

self-formed
existence-field, its representation of the
Inconscient
Infinity in which it is acting, a figure in
which it
accommodates the formulas and
movements of its.
own action and self-creation. Time would
be itself
the course of that movement or else an
impression'
created by it, an impression of something
that
presents itself to us as regularly
successive in its.